Lolo groups usually have many enemies, particularly those in neighboring villages. Clan enemies are prohibited from entering the village. Whenever they cross the border and are discovered, they are usually killed or captured. Therefore, although the boundary of each village is not distinctly drawn, there is always a neutral fringe area where the people of both villages, if they happen to be enemies, dare not trespass. This kind of boundary has a tribal political significance, quite different from the family-owned land.

The black Lolo master employs household slaves to cultivate the land. In case the number of slaves has increased considerably and the house is too small for them, the master sends those who have served him faithfully for a long time to build houses of their own in separate units. The master may give each family a certain amount of land or the family may rent some arable land to supply its needs. Gradually, after a long period of time, the slave would be freed economically from his master's control; he would have his own land to cultivate and his own household to manage. [63] Hence there are today in the Lolo villages many independent white Lolo households which, except that they have to accept the rule and protection of the black Lolo and to assume certain responsibilities and duties, have a self-supporting economic life. These white Lolo are called "subjects" (pai-hsing) by those who have been Sinicized. Actually the "subjects" are still slaves, although they have a higher social position than the household slaves.

The Lolo have no unit for measuring land which is always referred to in terms of pieces or sections without any reference to the exact acreage. Therefore it is very difficult to estimate the area of their cultivated land. It is possible, however, to get a general idea of the acreage through the cultivation or production figures for each piece of land. Take, for instance, corn, the most important agricultural product in the Lolo area. On the average, a person is able to cultivate each year from 6 sheng [a sheng is equivalent to 31.6 cubic inches] to 2 tou [a tou is 10 sheng] of corn seed. Both sheng and tou are measurements adopted from the Han-Chinese. If the 6-sheng cultivation unit is taken as the basis of calculation, then the harvest will be around 40 market tou. In the districts around southern Szechwan, the average yield for one mu [about one-sixth of an acre] of land is about 15 market tou. So 40 tou is equivalent to the yield of two and a half mu, which is therefore the minimum cultivated acreage per person in the Lolo area.

435 is a little below average, the host is usually too embarrased to ask for more. But not so with regard to salt. Even if a sufficient amount of cloth is given, the host or hostess, and even the tang-chia Wa-tzu,
435 will still attempt to "borrow" some salt from the guest. When too many
263 people ask for it, one can only break up the salt lumps and give every one a pinch. The salt eaten in the I districts west of the Mei-ku River comes from Yen-yüan hsien, so that the people there are more than satisfied with the salt from Hsi-ch'ang. The I east of Mei-ku River are much harder to please for they are used to the snow-white salt produced at Wu-t'ung-ch'iao and imported from Lei-po, and find the salt lumps from Yen-yüan hsien much too black and dirty.

485 For one night's lodging and two meals at a Heh-I family, a re-
435 muneration of four pieces of cloth is sufficient for a group of ten or fewer people; to give six pieces is more than generous. Those who are more familiar with the situation can get by with just one piece of cloth and two chin of salt for one or two people. Those who know the host very well can save even more by negotiating with the host beforehand so that both parties need not spend excessive sums, but make a simple exchange of salt and cloth for food. Half a chin of salt brings in more potatoes than needed. One cannot avoid being somewhat wasteful in one's first trip through Liang-shan. For example, we brought along a considerable amount of salt and cloth in our recent trip, but on mid-way we discovered the danger of having too little on hand. /138/ Everything was exhausted by the time we reached Lei-po, and we still owed the I some salt lumps. To be properly prepared is not an easy matter.

485 Gifts of salt and cloth to the host are a necessity, but in addition
431 there are other social requirements. It is considered impolite not to present gifts such as needles, thread, woolen yarns, etc., to the hostess and her daughters. Anyone left out will come forth to ask for her share. It is also advisable to give one chin of salt to the tang-chia Wa-tzu, and some needles and thread to the ya-t'o (female servants) who serve at meals. Gifts to other Wa-tzu who come to ask are not a necessity; it depends upon the savoir-faire of the guest.

482 The host may be approached in the matter of hiring his Wa-tzu
435 in the transportation of luggage. A price is set by the master for each Wa-tzu, and the guest must pay without bargaining with the latter.
804 The pay given to each Wa-tzu is generally from half a chin to two chin of salt for one station depending upon the distance. Once the carriers have been appointed, the salt is weighed and paid immediately. An

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I family possessing a steelyard of its own, will always distrust that of the guest's. They still use the old-type large steelyard, some of which weigh 18 ounces to a chin (ordinarily 16 ounces). In these circumstances the guest must accept his bad luck and not argue. Once the salt lumps are weighed, the Wa-tzu grasp them as precious stones and dash home to stope away for future feeding of the sheep; only then do they return to carry the things. They will never trust the traveler for payment after service. They are, however, quite honest in that after payment they always accompany the party to its destination, without asking for tips, food and lodging. They are capable of solving their own problems, and are much cleverer than the Chinese in this respect.

Although they usually like to seize the Chinese for Wa-tzu, the Heh-I nevertheless consider it an honor to receive Chinese officials. This is indeed an amusing contradiciton. Mr. Hsü Hsiao-hui narrated that during his trip to Liang-shan, he and his party reached a place inhabited by two Heh-I families of similar status. They chose to stay with the more amicable family and in so doing provoked the indignation of the other. It so happened that the two families were enemies. The second family immediately sent his men to surround the house of the one with whom they were staying, and threatened violence. Mr. Hsü had to come forth personally to mediate, and by agreeing to stay with the second family the next day, effected a truce. But their feelings of enmity were still very strong for they refused to enter the other house despite pressing invitations from Mr. Hsü. They finally cooked outdoors and slept in the open air throughout the night, waiting to accompany these Chinese officials for a reception at their house early next morning.